

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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TERMS.

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For the Christian Secretary.

Home Mission Society.

AM. BAPT. HOME MISSION ROOMS,
January 3d, 1845.

ARKANSAS.

From Rev. John McCarthy, Pulaski co., Ark.

Since I last wrote you, we have enjoyed some encouraging tokens of God's grace. Some backsliders have returned from their wanderings from God and reunited with his people, and others appear to be seriously concerned about their situation. We have also enjoyed an interesting meeting of our Association. Notwithstanding the prevalence of sickness, which prevented the churches sending more than one delegate each, many people attended from the distance of forty-five and fifty miles. The greatest desire seemed to exist that the gospel should be spread through this section of the country. Much thankfulness was expressed for the aid afforded us by the Home Mission Society, and they rejoiced in the prospect of having it regularly preached, even to a limited extent, by your appointment of myself as your missionary. They had suffered a considerable time from the want of a missionary, but we hope soon to enjoy better times.

There are many settlements on the banks of the Little Red River which are destitute of the gospel; and, as might be expected, infidelity is prevalent there. I wish I could visit them, but I am too far distant to do so. Besides, there is work enough for half a dozen ministers in the region of my own residence. Would that there were more laborers here.

WISCONSIN.

From Rev. James Delany, Union, Rock co., W. T.

The field I occupy is very extensive. There is no village within a circle of ten or twelve miles, but there are several growing settlements. I know of no Baptist minister between here and the Mississippi, on the one hand, and Lake Superior on the other. Immigration pours into the Territory, in one unbroken tide, during the season of navigation. The unrivalled and far-famed excellence of the soil in this and some of the adjacent counties, draws multitudes with more than magnetic power. Generally speaking, they are poor but energetic adventurers. A burning eagerness to "enter land," drives them to expend nearly their all for lots of rich "prairie" and "oak openings." The principal influx is in the fall, when it is too late in the season to provide an adequate defence against the approaching inclemencies of the winter, hence, miserable dwellings, wretched clothing, and other demonstrations of privation and poverty meet the eye on every hand. By the stern necessities of the case, the settler is obliged to make an untiring struggle for years, not to hoard wealth, or to live in style, but to tame the wilderness and keep himself alive.

It is painful to add, that, among the settlers here, are too many who were professors of religion "in the east," and now have their "Letters of Commendation" in their chests; containing, it is to be feared, all the religion they possess. Some of these appear to be more obdurate than the boulders that are scattered among the "openings." They act as if they had borne a heavy burden at "the east," called church discipline; but as soon as they reached the lakes, committed it to the deep as a troublesome, dead weight. Here are now living proofs of the fact that superficial excitements are perfectly pernicious. Hence the remark of a close observer that, "a minister would stand a better chance to be paid for keeping away, than for preaching to such."

I have, however, found many of the very "salt of the earth" here, but so poor that it would be a want of benevolence to expect them to give any thing for the most benevolent purpose. I do not therefore, expect, while laboring in such portions of my field to receive a fraction from them for my support at present, nor from any other source than the treasury of the Home Mission Society. But to preach the gospel to the poor gives me joy unspeakable. Often toil-worn and hungry, I travel scores of miles on foot and alone, to do it, and to visit the sick, the poor and impenitent; and it is grand beyond description, to be allowed to labor thus; but perishing mortality cannot long endure such toil.

Baptist families are coming in and settling all around me, who need my daily attention; but how can I give it, pressed down as I am already with other labor, which I am unable to perform!

The "west" is the place to make faithful ministers willing to toil and suffer for Jesus' sake, and the people ready to appreciate their labors. A sojourn there, of a few months, by Christians living in the eastern States, would wonderfully enlighten them concerning the means by which they could personally aid in the important work of missions. Brother Delany thinks that one tenth of the value of the superfluities he has seen worn and wasted at a single association, would equip a missionary with a good horse and wagon, and furnish him with a competent salary; so that he could give himself wholly to the ministry among the "prairies" and "oak openings" of that great country. If so, how many obdurate, boulder like backsliders might be reclaimed, and how much of the "unbroken tide" of immigration might be used to irrigate those "prairies and openings," with gospel influence, if Christians among us would

but consecrate their superfluities to the support of missionaries. BENJAMIN M. HILL, Cor. Sec.

Christian Stewardship.

The Christian church by the economy of Divine wisdom has been constituted a steward of "the manifold grace of God." The bread of life for famishing nations has been placed in her hands with the solemn charge, "as every man hath received the gift, even so to minister the same one to another." The good seed of the kingdom has been placed in her hands with the command to scatter it through the whole world. The word of God, the gospel of salvation, has been put into the mouths of her watchmen, with the injunction to proclaim it from "sea to sea, and from the river to the ends of the earth." True, you say, but what is the church, and who compose it? The church! why, it is the collective body of Christians, to be sure. But who compose the church? The church is made up of ministers and members, public teachers, and private members.

Art thou a Christian man, a part of Christ's church? Art thou a Christian woman, a part of Christ's church? And does a part of this obligation rest on you? Has Christ said to you, "freely you have received, freely give." Has he not said to you in person, "go ye into all the world and preach the gospel to every creature?" To you reader, has Jesus Christ, in truth, committed the gospel treasure to be by you transmitted as fast as possible to the perishing millions. Hast thou discharged this trust? This is the question. Does the present hour witness you doing all in your power to reclaim this world to Christ? If not, why? Do you say you have no means? Means! it only requires a heart to pray, for the world is to be given to Christ in answer to prayer. Have you proved the prayer of faith to its last degree of efficacy?

Do you complain of the want of means? How much has been expended by you on unworthy objects, which if rightly bestowed would have placed the bread of life in the mouth of the starving? Are you waiting for some one to go for you and bear your bounty to the needy? Already have many gone forth. They are in the fields bearing the burden and heat of the day. Why then have your prayers, sympathetic tears and offerings been withheld? Are you waiting for Providence to open the door of entrance to the Gentiles? The door is opened, wide and effectually. The nations are brought to the very threshold of the Christian church. It is but a step from any part of Christendom to the remotest heathen shore. Are you wishing to ascertain the will of God relative to the heathen world? The bible apart, and looking over the field, what do I see? I see the missionary of the cross entering the regions of pagan darkness, and there holding up the light of eternal truth. I see the hitherto benighted idolater receiving that light, and rejoicing in the same. In other words, wherever the gospel is faithfully preached it becomes the power of God to salvation. Before its aggressive movements the powers and systems of superstition give way. Converts to Christ are multiplied. Churches are constituted. Native preachers are sent forth, and thousands are asking the way to heaven. And this, all this, I take to be a sure indication of the purpose and plan of God, relative to the heathen world. Seeing all this array of facts, shall I stand still and do nothing, lest I might fail to act in harmony with the divine mind? With all this before me, shall I be inactive under the pretence of not knowing what to do? Shame on such a plea. Why do we not then give the bread of life to the heathen? Has not the dying command of Christ remained long enough as a dead letter? Has not Satan long enough swayed his scepter over earth's multitudes? Hast thou no sympathies with Christ, no love for souls, no offering to make?

This has been called an age of missionary zeal, and missionary enterprise. But the truth is, the church is not awake. Only now and then, one has entered into the spirit of the movements, while the great mass are unconscious of their obligations. "Give an account of thy stewardship, for thou mayest be no longer steward."

The Minister's Death-bed.

[The following excellent selection has been copied by a friend, and sent to us for publication. Its author is the Rev. Dr. Storrs.]

O, that death-bed scene! On earth, there is nothing like it! Whether the monarch or the philosopher died, there is no thrill of agony or delight felt in other words, like that created by the departure of the minister of God from the scene of his mighty responsibilities. Almost can the eye of sense discern the scroll in the hand of the recording angel, bearing on its flaming page the deeds of the summoned spirit, and the forthcoming sentence, "Well done, good and faithful servant, enter thou into the joy of thy Lord!" or, "Bind him hand and foot, and cast him into outer darkness, where is weeping and gnashing of teeth forever."

The gay drapery of the world falls off—the airy fancies that had filled his imagination vanish away, and the material universe, like a naked skeleton, stands out before him, bearing on its front in broad capitals of lurid light, the oft-forgotten truth—"Vanity of vanities, all is vanity!" Around him mingle the angels of light, and the fiends of darkness. Hell discloses its fiery depths. All, all is solemn now—whether the angels of mercy bear the spirit triumphantly upward, or despair seize its victim, and drag him down to the realms of endless night. Then comes the day for which all other days were made—when the good man and the mean, the mighty man and the slave, the priest of the altar, and the door-keeper of God's house, shall stand before the bar of eternal judgment.

"O my soul, hast thou fought the good fight, and kept the faith—has the word of God been within thee as a burning fire, shut up in thy bones—hast thou conducted others through tears and prayers to heaven's gate—have none perished through thy negligence, and love of ease, and

fear of man—canst thou meet the Judge of all, and appeal to him, that none have stumbled over thy bad example, formality of service, vain glory and ambition, into the world of woe? Hast thou no accusers there, who will testify,—"You saw me in the way to ruin, and held your peace—you knew me to be thoughtless, and did not warn me—to be presumptuous, and did not rebuke me—to be entangled in the mazes of error, and vicious indulgence, and did not make an attempt to extricate me—if you spoke, it was to flatter—if you smiled, it was to secure favor—if you labored, it was for the meat that perisheth!" Ah me! what cursing will fall upon the murderer of souls.—Ministers of Christ, take warning; lest sinners in the solemn day of final reckoning cast upon you the withering reflection, 'No man cared for my soul.'—*Reflector.*

"Eloquent Prayers."

The compliments offered to prayers, or rather to ministers who officiate on certain public occasions, are of very questionable propriety. Not unfrequently the prayer offered at a public meeting is noticed as "a very eloquent and impressive address to the throne of grace!" or it is "a very fervid and excellent prayer!" The excellent prayers which have found a place in the Bible, are recorded without a single note of applause. There is no trumpet sounded to tell the world that they were "very eloquent." The intercession of Abraham in behalf of the guilty inhabitants of Sodom, was an excellent prayer. But the only commendation which Moses bestowed upon it, is a record of the fact that God had respect to it, and communed with Abraham as a friend.—Jacob was no doubt importunate in prayer, when he "wrestled with the angel,"—but the only praise offered him is the circumstance that he prevailed, and obtained the blessing.—The prayer of David, recorded in the 51st Psalm, and that of the Publican, were no doubt fervid and eloquent; but the sacred historian does not use these epithets to commend them. They were also excellent prayers, for they were according to truth, and expressed the truth concerning themselves, and they were offered in the exercise of faith on the divine mercy. Can all this be said of many of the prayers which the newspapers announce as "very eloquent and appropriate addresses to the throne of grace?"

What shall we do with our Money.

I remember a circumstance which took place at the burning of the steamer Washington.—One of the passengers, on the first alarm of fire, ran to his trunk and took from it a large amount of gold and silver coin which he had carefully stowed away, and loaded his pockets, ran to the deck and jumped overboard. As a necessary consequence he went down immediately. His treasure was his ruin. So we have got to swim in order to reach the kingdom of heaven; and who can estimate the folly of loading our pockets with the gold and silver, which must inevitably carry us under.—Great riches hedge up the way to eternal life; and God has shown his mercy in providing an outlet for them, so that they shall not drown us in perdition. It is worthy of thought, that when his people, in years past, would not avail themselves of this natural outlet, God opened a mighty waste-gate. Almost in the twinkling of an eye, the accumulated wealth of Christians vanished into smoke, at the touch of his finger. The waste-gate is again shut; prosperity has returned to all our borders. Let us beware lest by neglecting the natural channels we lose our souls, or compel the Lord to open it again.—Liberality takes the poison out of riches.—*Rev. Dr. Wisner.*

Missions for the Colored Population.

The Domestic Committee of the Episcopal Board of Missions, have opened a separate account of contributions, which they denominate, "The fund for the religious improvement of the colored population in our country, and especially in the southern and southwestern states." It is contemplated to raise up an efficient corps of laborers, who shall be ordained as deacons, without a view to any higher grade in the ministry, and who may be supported by \$150 per annum, and send them forth into this wide field to gather the harvest. Success, we say with all the heart, to every enterprise that aims at the enlightenment of so great a mass of dark mind, shrouded in dark bodies; but we dare not hope for great and good results in the distillation of souls that are held fast in the chains of bondage to earthly masters. Show them the true spirit of christianity, by giving them actual relief from oppression, or at least by the effort to make them freemen, and then they are addressed by an argument which they will feel, and may be constrained to admit the paramount claims of a religion which not only inculcates but insures the exercise of love and good will unto all men.—*Bos. Recorder.*

The Bible and the Romanists.

Friar Jennings, in a sermon preached before Dr. M'Hale, the pretended Bishop of Tuam, and several of his priests, and for which sermon he was greatly commended, said as follows:—"Any persons who practice the reading of the Bible will inevitably fall into everlasting destruction. I would, therefore, my dear friends and followers, most earnestly beseech you, by the love that you bear to the Virgin Mary and the saints, by the love that you bear to your dear priests, not to allow these Bible-readers near your houses—not to speak to them when you meet them on the roads; but put up your hands and bless yourselves, and pray to God and the Virgin Mary—(how often do Romanists deny that they do pray to the Virgin and the saints!)—to keep you from being contaminated by the poison of the Bible. The worst of all pestilences, the infectious pestilence of the Bible, will entail on yourselves and children the everlasting ruin of your souls. They who send their children to schools where the Scriptures are read, give their children bound in chains, to the devil!"

But if it be thus in Ireland, how is it in exclusively Romish countries, where Popery is paramount? Every reader knows how entirely the Reformation was checked and extinguished in the Spanish Peninsula by massacre and the Inquisition. During many generations the word of God has been denied to the Spanish people in their vernacular speech. Let us hear the testimony of a modern traveller in that country. Mr. Borrow tells us, in his "Bible in Spain," as follows:—"He is conversing with his guide:—"I asked the boy whether he or his parents were acquainted with the Scripture, and ever read it; he did not, however, seem to understand me. I must here observe that the boy was fifteen years of age; that he was in many respects, very intelligent, and had some knowledge of the Latin language. Nevertheless, he knew not the Scriptures, even by name; and I have no doubt, from what I subsequently observed, that at least two-thirds of his countrymen are, on that important point, no wiser than himself. At the doors of the village inns, at the hearths of the rustics, in the fields where they labor, at the fountains by the wayside, I have questioned the lower classes of the children of Portugal about the Scripture, the Bible, the Old and New Testaments, and in no instance, have they known what I was alluding to, or could return me a rational answer, though in all other respects sensible enough."

So much for Bible-reading in exclusively Romish countries.—*Ch. and State Gaz.*

To whom belongs the Money?

A colored woman of Barbadoes, who has been a member of the Moravian church for more than half a century, gave to her pastor, a few years ago, a small sum of money to be returned to her whenever she should want it. When he relinquished his charge, he transferred the deposit to his successor, Mr. Hartvig. The latter, perceiving that the poor woman was in want of pecuniary aid, informed her that he had money in his possession which belonged to her. At first she could not believe him; the remembrance of the deposit had apparently faded from her mind. She finally consented to receive enough for her immediate necessities; but Mr. Hartvig wished to know what should be done with the remainder in the event of her death. Her answer was, "Oh, me belong to be church, and me money too!" There is a volume of instruction in this simple reply. How few Christians seem to feel that they have given their property, as well as themselves, to the Lord Jesus Christ!

The Usefulness of a Mother.

I once had a friend, a minister of the gospel, who was afflicted with a most distressing malady. In the midst of apparent health, activity, and cheerfulness, he would fall down deprived of sense and motion, like one dead. I had often been with him in these paroxysms, and observed that they were always accompanied with a convulsive reaching upward, and feeling after something, like a person groping in darkness. The last scene I witnessed of this kind was fearfully appalling. There was the usual cry of terror, "Oh! I'm going!"—the shuddering grasp at vacancy—and all was over. He fell so violently as to break the feeble barrier my outstretched arms afforded, and sunk beside me. I eagerly called for assistance; we raised him to the bed—with trembling haste applied restoratives—and it was many, many minutes before any one dared hope that the light of life would ever visit him again. Slowly he opened his eyes, but their gaze was upward—upward—as if it would penetrate the ceiling, and look beyond it into other worlds. Presently a faint murmur arose from his lips. I applied my ear to listen, but could only catch what appeared like an incoherent and dreaming utterance, about "a Rock." Reason gradually returned to the poor sufferer, and one of its first efforts was to ask me to read the Bible. "Read," said he, "the sixty-first Psalm!" I complied with his request, and commenced with that most appropriate supplication, "Hear my cry, O God! attend unto my prayer! From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I!"—"Stop there!—stop there!" said he. Then, clasping his hands, he repeated, "Lead me to the rock that is higher than I!" "This text is like a spell upon my life! It has been my salvation in every moral danger—the polar star which has guided my wanderings when I have been well nigh wrecked in the deceitful abyss of worldly folly; and I will tell you how. When I was a very little child, my blessed mother used to make me read to her every morning a chapter in the Old Testament, one in the New, and a Psalm.—It was her habit to question me as to what I recollected of the chapters, mingling her explanations and instructions with my answers; and she would always find one verse in the short Psalm, which she desired me to take as a sort of motto for the day, often repeating it, and thinking of it deeply. I was naturally very passionate; and one morning, when I had been giving violent sway to this master propensity of my little heart, my mother called me to her, and made me sit down as usual at her feet, and read my chapters. I did it very sullenly, and when I had concluded the Psalm, she drew me close to her, and taking both my hands in hers, (I think I can now feel the softness of her eye,) she affectionately said, 'tenderness of her eye,) she affectionately said, 'Lead me to the rock that is higher than I!' 'My dear boy,' she proceeded, 'do you know that you have done very wickedly; that you have not only grieved your mother, but sinned against that blessed God who takes care of you, and loves you?' "I was subdued in an instant by my mother's calm and persuasive manner. I loved her to idolatry, and, stubborn as I was to others, she could almost change me into a lamb at pleasure; and she continued softly and soothingly to tell me of the compassion of the Deity, the birth of the infant Jesus—his sufferings and death, and that they were all borne for me. I had heard the

affecting story again and again, and always with wonder; but now it seemed touched with living interest. I leaned upon my mother's lap, and sobbed forth my penitence and remorse.

"My dear boy," said she, 'you know you have always felt sorry, and promised amendment when you have thus sinned; and it has only been to sin and sin again. Now I wish to make you feel that you cannot reform yourself, and you will be convinced of this, if you will only think how many times you have wished to be good, and still, on the slightest temptation, have again offended. But there is one, my love, who will assist your feeblest efforts. It is the same blessed Jesus, who was once, like yourself, a little child, and had a great many more hardships to contend with. He was tempted, and has promised to 'succor those who are tempted.' He is 'the Rock' spoken of in your text; and it should be your constant prayer that you may be led to him! There is safety nowhere else. Whenever, then, my dearest boy, you feel yourself inclined to such sinful anger, let your first request be, 'Lead me to the rock that is higher than I!' Let it be your morning and evening supplication, and never rest till you feel yourself firmly fastened there!" She then made me kneel down; and kneeling beside me, with her arm clasping my waist, she commended me to God and to his grace so fervently and so pathetically, that the recollection of that hour will always linger in my memory. I thought I never should be passionate again. But, alas! even on that very day I was frequently reminded of my own weakness, and recalled from very near approaches to fretfulness and ill temper by my mother's serious but sweet expressions, and an emphatic 'Lead me to the rock that is higher than I!'

"Alas! I soon lost this devoted mother! She was too fair and frail a plant to buffet the storms of life, and she was bowed beneath them. I forgot her pious precepts, and my spirit was too nearly assimilated to a licentious world—but I can say with truth, that in the wildest career of folly, when sense and reason have been almost annihilated, and the voice of conscience has been disregarded, those very words, 'Lead me to the rock that is higher than I!' have come over my benumbed senses, like a voice from the tomb, restoring me to my better self, and quickening me to a sense of my infatuation and guilt.

"I was once a victim to calumny and falsehood, and the fever of my soul had well nigh driven me to madness; but the same sweet words, in all the tenderness of my mother's tones, fell on my burning spirit, and I was calmed. In that season of bereavement, too, when all that I loved seemed forsaking me, they entered my desolate heart like a dream of childhood, restoring to me thoughts of innocence and peace.

"They at length became as the hand-writing on the wall to the guilty Belshazzar. 'Lead me to the rock that is higher than I!' was continually before my mind—not, as heretofore, with soothing influence, but as something fearful and appalling. Go where I would it followed me, and the consciousness that I had hardened my heart against its silent teachings pursued me like a ghost. It was this, under God, that led me to repentance. It is this that now shields me in temptation; and whenever these horrible struggles, such as you have seen, come upon me, I instinctively reach forth my hand, to lay hold upon 'the rock that is higher than I!'

Interests of Young Men at Stake.

It makes us feel sad to see the young men in our churches holding back from the active duties which are required by the necessities of the age, and devolving them on their seniors. The fathers who are passing off the stage have comparatively few earthly interests to jeopard; the success or failure of the great moral experiment now making in this land, will come too late to affect them. But to the generation that is now just entering upon the toils of manhood, it is otherwise. Before the young men of this day shall become the old men of another, it will probably be decided whether Popery and Atheism, grown weary of the desolations they have themselves made in the other hemisphere, shall make good their lodgment in this virgin land; or whether Christian truth, with its train of private virtues and public blessings, shall be the inheritance of our youth, as it was of our fathers. This young man, is a question that mainly concerns you, and those whom you shall leave behind you to reap the consequences of your doing, or not doing your duty. Up, then, and gird on the gospel armor. Be a preacher, a missionary, a colporteur, a Sunday school teacher, or a tract distributor; do much if you can; if not, at least do something; at all events, do it quickly, and keep at it. If you are not useful in the early part of your course, you probably never will be.—*N. Y. Evangelist.*

A Land of Pleasure.

Did we hear of a country in this world, where we might live in continual felicity, without toil or sickness, or grief or fear, who would not wish to be there, though the passage were troublesome? Have we not heard enough of heaven to allure us thither? or is the credit of eternal truth suspected by us? Are God's own reports of the future glory unworthy of our belief or regard? How many upon the credit of His word, are gone already triumphantly into glory, "who only seeing the promises afar off, were persuaded of them, and embraced them," and never after owned themselves under any other notion than of pilgrims on the earth, longing to be at home in their most desirable heavenly country? We are not the first that are to open heaven; the main body of the saints is already there.—*Howe.*

BAPTIST SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—Such a Society has been formed in the city of New York. At a meeting of pastors and brethren held Dec. 9th, the Rev. C. F. Frey made an interesting communication, whereupon the Rev. Dr. Williams offered, the Rev. E. Tucker seconded, and the meeting agreed.

who never spent twenty dollars for their families would have given them a son or daughter who had ignorantly fallen into temptation!

Unbeliever's Creed.
That there is no God, but that nature God is matter; and that it is no matter that the world was not made;—that made itself, and that it had no beginning, and that it will last forever, world without end; that man is a beast; that the soul is the body the soul; and that after death there is no religion; that nature is the only religion, and that all religion is a delusion.

ys Jeremy Taylor, "his first essay, then agreeable, then delightful, then from God, then he is obstinate, then never to repent, and then he is damned."

PROSPECTUS
OF THE
JOURNAL AND FAMILY VISITANT,
VOLUME X.
EDITED BY MRS. ELIZA C. ALLEN.
Volume of this Monthly Periodical will contain sixteen octavo pages—as much office law will permit to be transmitted by post. The size of the printed page, with economy of printing, allows as much matter to be included in twice the number of pages of most other publications. This arrangement is still preserved, in consideration of the law, although it increases the number of pages as much matter as possible, without affecting the price. The paper is of the best quality, and is neatly executed, and adorned with cuts as its income will allow. No engraving, limited except such as are worthy, both in interest; and such, it will be borne in mind, and can be afforded only by a large circulation.

is designed to aid family discipline, and to improvement and happiness of the family circle, to assist in preparing the young for the discharge of their future duties. The "Journal," as stated by the Editor, "is not to violate good taste, nor to weaken readers a love for the beautiful and refined, but in the formation of both; but we have in aim a practical course, a path through life. There is in our midst such a vast store, so called, which can do little more than excite a morbid sensibility, or amuse that our humble efforts can well be spared to do useful and common life." The numerous expressions of approbation which have appeared upon the Journal, are the following: "features of this companion of mothers and young common sense, directed to large intelligence, and practical usefulness." "The Journal," says a friend, "is a good common sense and which have marked its pages." "A rich collection of sterling articles, and of the consideration of mothers, but of fathers."

is improved with the right sound, moral, and practical principles; it promulgates, and I am sure will do society a good service by continuing such sentiments."

TERMS.
The Journal and Family Visitant will be sent by mail for one dollar per annum, in advance, by the Editor, to the subscriber, who will obtain and transmit to the Editor five subscribers, with five dollars, will be sent gratis.

The names of subscribers great care should be taken to send the Post Office, and to the Editor, which they wish to receive the Journal. We will remember, the regulation of the Post Office, by which Post masters are authorized to receive subscribers, and payments for postage, if the letter containing the names of subscribers, is sent by mail.

For the Journal, whether pertaining to the editorial or the work, should be addressed to the Editor, Box 811, New York. For the Journal, 122 Nassau street, New York.—*Vol. 1844.*

IRA M. ALLEN, Proprietor.

will furnish the above work to subscribers, free of postage, or by mail, on the same terms. The saving of postage will be subscribers in this region. The next volume on the first of January, 1845.

ROBINS & SMITH, GEN. AGENTS.

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Inside State House Square.—This Insurance Co. is the kind in the State, having been in existence for thirty years. It is incorporated with a capital of Fifty thousand Dollars, in the best possible manner. Insurances, Churches, Dwellings, Stores, Merchandise, and personal property generally, from loss or fire, on the most favorable and satisfactory terms, will adjust and pay all its losses with liberality, and thus endeavor to retain the confidence of the public.

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Directors of the Company are: Stephen Spencer, James Thomas, Elisha Peck, Daniel Burgess, Ward Woodbridge, Joseph Church, Horatio Alden, Ebenezer Scudder, THOMAS K. BRACE, President, J. B. BRACE, Secretary. The Company has agents in most of the cities, with whom insurance can be effected.

ROBINSON—Attorney and Counsellor at Law, in the City of New York, and in the States of New York and Maine.—North American and Hudson Insurance Co., Office, corner of Chapel and Haven.

correspondent of the Friend of China, of exchange paper, gives an account of the American Missionaries, of ten Christians, the superintendents of their own religion. Seven were baptised by Rev. Mr. Dean. Two of them were Confucianists and two were by Rev. Mr. Dean. Two of them were literary attainments, and the whole have time under close Christian instruction. It says that two small churches of native have been formed in Hong-kong, one composed of the Canton dialect, under the pastoral of the Rev. Mr. Dean, and added that worthy men to disseminate religion among China, is worthy the support of the philanthropist.

LITERARY INSTITUTION.—We understand of the Connecticut Baptist Convention, met Wednesday last, and passed a vote authorizing to erect a new building for the Institute, for school rooms and a boarding academy. The growing popularity of the Institute. Proposals will be shortly made, for the erection of the building.

Dr. T. Love, late missionary to Greece, has been invited by the Baptist church in Freetown to become its pastor. The health of Dr. Love while he was in Greece was so good, that he was invited to the field of labor.

A Happy New Year.—Will you permit me to acknowledge, through the medium of the Christian Secretary, the efforts made by the good people of the Parish (Middleton) to make the present year the undersigned in the following manner. According to previous arrangement, a number of different ages, sexes, and professions, at the house in which I reside, for the benefit of myself and family. Both of us were accomplished. Each of these who made seemed desirous of both enjoying and giving. We sang, prayed and conversed, and each repeat which the good sisters amply prove.

of this visit, I find myself about \$65 the money, wood, articles of clothing for my family is the second visit of the kind which has since my connection with the Baptist place, which connexion commenced on the 1843. At the first visit (about one year ago) from the visitors about two thirds the sum was from the visitors. May the contributions from him who has pledged a reward to one of his disciples in the name of a hearty thank, and amintentioners, of the family which has received their

occurred which added a thrill of joy to my which I will not pass without recording. A man who had been in the place but a few near the close of the evening, and while engaged in alcohol he stammered out, "Blessed fellow I've got; you may as well have it as I." Upon having some coffee and cake which he partook, he was persuaded to sign a pledge. He has since left the place, and he has signed for life. That he may not keep it sacred, but also soon find the his Savior, is the earnest prayer of him who the temperance pledge.

A Card.—I am happy in having the privilege to extend to the people of his charge for a donation of Jan. a respectable number of the church on assembled at the house of their Pastor, an entertainment furnished mostly by themselves. They presented him with some of their valuable articles necessary to the comfort of a family.

of young people assembled in the evening, and much by their mutual congratulations to festival. The season was agreeably spent, our christian acquaintance, and inspired our attitude to our great Benefactor.

reason of their kindness and regard, he returned thanks, and prays that the blessing which he has bestowed, may be theirs now, and forever.

Jan. 20th 1845.

AKL.—We learn that the First Baptist city, voted, on Monday evening last, to elect Wm. G. Howard, of Middletown, to be pastor.

Rev. Robert C. Mills has resigned the office of the Baptist church in Colchester.

HAWKES.—This gentleman, says the Journal has accepted the call of the Vestry of New Orleans. He was to preach in that place. Dr. Hawkes was elected Bishop of Missouri, we forget which, within a year.

RECORDER.—The following named gentlemen have been elected to the United States Senate for six years from March next, by the Legislatures of the States to which they belong. Hon. Daniel Webster, Jan. 15; Hon. John M. Clayton, Jan. 14; Gen. Albert C. Greene, of Rhode Island, Jan. 18. The Legislature of Maryland, Hon. John A. Dix and Daniel S. Dickinson, to the unexpired terms of Silas Wright and George, Jan. 18. The Legislature of Indiana elected the election of a U. S. Senator till the next Legislature.

DOWN.—The Legislature of Rhode Island will direct the liberation of Gov. Dorr, on the should go before the Supreme Court and of allegiance to the State.

The 17th day of April next has been set for the election of New Hampshire, as a day of prayer.

CAMBRIDGE UNIVERSITY, ENG.—The whole number of students in the different colleges constituting the University, was, in November last, 1,926. Number in the corresponding month in 1843, 1,823. Matriculation, Michaelmas term, 1844, 443; do. 1843, 437.

CONGRESS.—There is nothing worth reporting in the proceedings of Congress during the past week. The annexation question continues to be the prominent topic of debate. A defalcation to a large amount has come to light within a few days. C. J. McNulty, clerk of the House, who has the Contingent Fund under his control, has proved himself a defaulter to the amount of something like thirty thousand dollars. He has been expelled from his office, and has been, or is to be, arrested. The crime is a penitentiary offence. The cause of his dishonesty, it is said, can be traced to his dissipated habits. Rum caused a vast deal of misery.

ERRATA.—Several typographical errors were overlooked in a portion of our edition last week. Among others, in the article headed "An argument for the Bible," in the 3d column, 33d line, the word *vanities* for *writers*; farther down the same column, the word *mark* for *much*; and near the close of the article, the word *charming* for *shining*.

The debt of Pennsylvania amounts to upwards of forty million of dollars. The Governor thinks there will be funds in the Treasury sufficient to meet the interest in February and August.

The Hon. Cassius M. Clay is about to establish an anti-slavery paper in Louisville, Ky. Mr. Clay is a powerful writer, and will accomplish a vast deal of good in the cause in which he is engaged. We trust he will live to see slavery abolished in his native State.

CAPT. WILKES' NARRATIVE.—The first volume of this narrative of a voyage of discovery in the South Sea, has been published by Lea and Blanchard, Philadelphia. The whole work will comprise five imperial 8vo. volumes, with an atlas, making upwards of twenty-five hundred pages; illustrated with sixty-eight large steel engravings; forty-six steel vignettes worked among the letter press, over three hundred finely executed wood cuts, and thirteen large and small maps and charts.

[The following communication should have appeared last week, but by some means or other it got misplaced.]

Merriek Abbott, the "Sailor Preacher."

THE SECOND BAPTIST CHURCH IN GROTON, CT., TO THE CHURCHES AT LARGE.

Whereas, the above named Merriek Abbott became a member of this church on the 5th of June, 1840, at which time he was not, nor ever has been since, a resident of this place; and whereas, subsequently to his uniting with the church, he received a license to preach the gospel, and letters of recommendation from us for one year, wherein he was authorized to receive contributions for the support of himself and family; and whereas, said Abbott has annually visited the church, at which time his recommendations have been renewed, the last bearing date in the spring of 1844, his family, during these years, residing in the city of New York.

The church, therefore, feels now under the painful necessity of stating to the churches at large, that, having just come into possession of information concerning the conduct of said Abbott, by which they feel bound, forthwith, to revoke and annul from this date, their license to him as a preacher, and their letters of recommendation of him as a man in good standing, they have accordingly so done.

The church being entirely ignorant of the present whereabouts of said Abbott, are thereby compelled to resort to this method of informing him and the public, of their action in the premises; and unless said Abbott shall, within a suitable time, vindicate himself to the church from the accusations which have induced this, their act, (which he is requested to do,) he will be excluded from the fellowship of the church.

Passed unanimously by the church in church meeting, and ordered for publication.

Attest, ISAAC RANDALL, Ch. Clerk.

Groton, Dec. 28, 1844.

P. S. Baptist papers generally are requested to copy this, that the information may reach Mr. Abbott.

CORRESPONDENTS.—"Eudolphus" next week, "Dreamer" under consideration.

Selected Summary.

THE WARREN TRAGEDY.—The public will be interested to learn, seems now likely to be fully revealed. The trial of Peter Parker, indicted as one of the actors in the wholesale butchery, terminated at Belvidere on Friday in a verdict of Guilty. The case was committed after a long and patient investigation and full argument, in a clear and able charge by Judge Nevins, and the jury was only out about five hours. The verdict is, we hear, in perfect accordance with public sentiment in Warren County. The two of the murders, Joseph Carter, Jr. and Peter Parker, his cousin, are identified and sent committed. Abner Parker, either the father or uncle of Peter, was tried immediately before on one indictment, and acquitted by the jury, though circumstances were strongly against him, in consequence of an alibi insisted on by some witnesses—his daughters, we believe—from his own family. Since that acquittal, further testimony has been obtained, and he has been brought up and charged under one of the indictments.

—For fortunately the Grand Jury found an indictment against each of the prisoners for each of the four persons murdered—so that it is believed his participation in the dreadful tragedy will yet be fully established. He will be tried at the February term—some three weeks hence.—*New York Daily Ad.*

MORRIS'S MAGNETIC TELEGRAPH.—The Telegraph office at Washington, has this week been visited by M. PAGET, the French Minister, M. BONISCO, the Russian Minister, and M. CALDERON DE LA BARCA, the Spanish Minister—all of whom were, we are highly gratified with the operations of this unequalled Yankee invention.

The French Minister had written to Baltimore, by means of the Telegraph, a despatch of some length, in his own language, which was returned through the same medium by Mr. Rogers. The specimen of Telegraphic writing thus returned it is intended to transmit to France.

We feel assured that in the course of a short time the Telegraph of Professor Morse will be extensively adopted throughout the enlightened nations of Europe, and we trust that Congress will, without farther delay, make a liberal appropriation for extending the Telegraph in this country—if they are not expeditious in the matter, it is not probable that it will be in general use throughout Europe before we have it carried beyond Baltimore. This has been the case heretofore with regard to important inventions of American citizens.—*Balt. Pat. of Sat.*

GRASSHOPPER.—Capt. Hager, of the bark Marcella, brought home a preserved grasshopper, of the size of a man's thumb, as a sample of an immense field through Western Islands and the presumption was that they were blown off from Africa. The water was heavily crested with them; the grasshoppers filling the surface to the depth of several inches, and extending in the course of the bark for four hundred miles. They would eat up every green thing for a breakfast, and change the most fruitful fields to a desolation in one hour. We regret that there are no newspapers in Africa, to relate the line of march of this terrible army, until, by some strong wind or some want of geographic knowledge in their leaders, they were drowned in the broad blue sea.

A DISTINGUISHED GIRL.—The Boston Times contains the following: "We see it stated that a young lady of the name of Irene Nichols, of Monmouth, Maine, and who a few days since worked in a Factory in Dorchester, is now the wife of Gen. Herrera, the new President of Mexico. Miss Nichols went to Mexico to work in a Factory, a few days since, when she became acquainted with the man who now rules the nation of Mexico, and subsequently married him."

From the Journal of Commerce, of the 17th Still Later from Europe.

By the packet ship Quebec, Capt. Hebard, we have London papers to the 13th ult. inclusive.

The weather continued cold, both in England and on the continent. The Seine was covered with floating ice, and it was feared it would soon be entirely closed.

A Court of Common Council was held in London on the 12th of December, chiefly to consider a petition for aid in the endowment of a free Church in St. Giles-in-the-Fields. The grant was opposed on the ground that the new church was got up under Puseyite auspices, and defeated, only five voting in its favor when about a hundred and fifty were present.

Buenos Ayres and Montevideo.—Proposed Intervention of France, England, and Brazil for the Termination of the War.—"The Paris Constitutionnel" states that Viscount d'Abrantes, the Envoy Extraordinary of Brazil to Prussia, had proposed to England and France, in the name of his Government, to join in an armed intervention to put a period to the war between the Eastern and Argentine republics, and enforce the stipulations guaranteed by the Brazil and France.

That journal anticipates no favorable result from the mission of M. d'Abrantes. "He has seen," it says, "Lord Aberdeen, and found that Minister animated with the same propositions which he had manifested to M. Varella. Lord Aberdeen is said to have thrown upon France, which is more interested in the question, the entire responsibility of the unaccountable and often odious conduct by the two nations during two years on the banks of the Plata.

His Lordship, moreover, expressed his readiness to interfere if France would join England." "M. Guizot," the Constitutionnel says, "will content himself with repeating to the negotiator his declaration to the Chambers, that the quarrel of Montevideo and Buenos is a civil war between two presidents of the same republic, Oribe, and Rivera; and that it behoves France to keep aloof from the war and await the event."

Connecticut Corn Crops.—The following is an extract from the Report of the committee on Field Crops of the Middlesex County Agricultural Society, published in the Farmer:

"The Indian Corn entered by Mr. Wadsworth, of Durham, for premium, was one quarter of an acre, selected from near the middle of a field of four acres. The field was platted with the 'Improved Dutton Corn,' about the first of May, in hills about 4 feet apart each way. The land on which it was planted was sward ground, manured with common yard manure, at the rate of 20 to 30 cart loads to the acre, turned over flat, and rolled, and the corn planted on the furrows. It was hoe 4 times without hilling, or turning up the furrows between the rows. On this field of corn the suckers were allowed to remain until the customary time for cutting the stalks. The produce of that portion of the field entered for premium, was at the rate of one hundred and fifty-one bushels and eighteen quarts to the acre."

Your committee are aware that it hardly seems possible that so large a quantity of corn could be raised from an acre, in this old high-land State of Connecticut, yet, from the certificate of the town committee of Durham, and from the statement of Mr. Wadsworth, under oath, such was proved to be the fact. Think of this, ye farmers of Middlesex! 151 bushels and 18 quarts of shelled corn from one acre! This eclipses even the far famed corn regions of the West.

With facts like these before their eyes, our young farmers, we think, will hardly feel disposed to quit the healthy home of their sires, to seek a fortune among the Wolvberies and Howlers of the western prairies, but be contented to settle down amid the hills and dales, where dwell the lovely ladies of our own dear Yankee land.

In competition with the foregoing was a quarter of an acre of eight rowed corn, entered by Joel M. Clark, Esq. of Middletown. This corn was raised on green sward land, plowed plain and rolled. Two coats of hog-pen manure were applied. One sucker was allowed to remain on the land and plowed in. The other was fine manure placed upon the top, after the field had been plowed, and harrowed in. The whole amount of manure used was about 65 bushels to the acre. It was planted about the 20th of May, 4 kernels in a hill, hills 3-2 feet by 2-1 apart. The soil is a gravelly loam. The seed was rolled in plaster of Paris before planting. And if your committee are not mistaken, the corn was all removed at the last hoeing. The produce of that portion of the crop which was entered for premium was at the rate of one hundred and eight bushels and four quarts to an acre—which every one must admit to be a very extraordinary crop."

BLOOD ROYAL AMONG THE OPERATIVE.—We are credibly informed that there is at the present time at the Mill-Savage Iron Works, near Cumberland, employed as a common mechanic, a son of one of the English Royal Dukes, if not of the late King, who after having served as a naval officer and been in the employ of the British government as an engineer of public works, was, through some unfortunate occurrence, obliged to take refuge in this country some years since, under an assumed name. He has married a very respectable lady of Allegheny county, and has a large family. He was recognized recently by a gentleman who was his class-mate at Eton, where he was known as the young Count de la Zouch. What the circumstance was that has been the cause of his coming to this country, under incognito, has not transpired, but it is believed to be some offence given to the Duke of Cumberland.—*Balt. Sun.*

PAPERS OF FOREIGN BIRTH.—The following extraordinary statements have been published on the authority of a committee of the Common Council of New York: "It appears that the bonds of nine firms in this city exhibit the enormous liabilities of \$16,000,000,—that of the 602 children supported by the city, at the Farm Schools, 457 are the children (born if not nursed) of the city, 157 are of foreign parents,—that of the latest born infants at nurse, at the city's expense, 32 are foreign, and only 2 American,—and that the whole number of children 625 have foreign parentage, 195 Americans, exhibiting the average of more than three foreigners to one native, and an alarming increase of the ratio of foreigners in the more recent births.

The whole number of inmates in our penitentiary in 1840, showing an increase of 400 since July last,—of these 333 are Americans, 1198 foreigners. The number of prisoners and paupers to support, we pay taxes, is 4344, showing an increase since July last of nearly 1000."

IT The house of Rothschild has already negotiated on account of the different governments of Europe the following loans: for

Prussia	\$35,000,000
Electors of Hesse	\$1,000,000
Duke of Darmstadt	500,000
Austria	\$18,000,000
Russia	\$18,400,000
France (in six loans)	\$190,800,000
England	\$100,000,000

Deaths in the Town of Hartford, in 1844.

Ten years and under	86
Between 10 and 20	7
" 20 and 30	22
" 30 and 40	19
" 40 and 50	16
" 50 and 60	15
" 60 and 70	14
" 70 and 80	14
" 80 and 90	2

Total, 195

The number of deaths in the town in 1843, exclusive of West Hartford and the Almshouse, was 186.—*Courant.*

Mrs. Child gives a beautiful and expressive idea of the ways of the world. She says—"Society at the present time is obviously an orchestra without a leader, where each man's ambition is to make his own part most prominent, without any reference to the whole."

It is computed that the trade in the western waters employs six hundred steamboats, with an aggregate tonnage of 130,000 tons, navigated by 12,000 men, at an annual expense of twelve millions of dollars, with cargoes to the amount of some two hundred millions of dollars.

Francis Combs, son of Gen. Leslie Combs, of Kentucky, and one of the prisoners confined so long at Santa Fe, was shot in the neighborhood of his plantation, in the parish of Point Coupee, on the 31st of December, by one of his neighbors named George O'Banion, with whom he had some difficulty. The murderer was executed.

Five hundred dollars and upwards, were collected on Sunday, in the different churches in St. Louis, for the relief of the sufferers by the burning of the Steamer Capitol.

Marriages.

In St. John's Church, in this city, on the 16th inst., by Rev. A. C. Case, Mr. W. F. Whitlesey and Miss Isabel Lathrop, both of this city.

In Bristol, on the 21st inst. by Rev. Edward Savage, Jr., Miss R. MITCHELL, to DRUSILLA WELCH, daughter of Dr. George Welch, all of Bristol.

In Meriden, on the 16th inst., by the Rev. J. L. Taylor, of Andover, Miss. Mr. Henry Fess, Jr., of Warehouse Point, and Miss Laura M., daughter of Gen'l Walter Booth of Meriden.

In Deep River, Jan. 13th, by Rev. Lawson Muzzy, Mr. Colman S. Hubbard to Miss Mary P. Read, all of the above place.

Deaths.

In this city on the 13th inst., Oliver C., son of Oliver and Lydia Ripley, aged 3 years.

In Harland, on Sunday, the 12th inst., Mary G. Miller, in the third year of her age, youngest daughter of Solomon E. and Harriet Miller.

In Lower Mystic, on the 3d inst., Mrs. Matilda Appleton, aged 53, the estimable consort of Capt. John Appleton.

In Petersburg, Va., on the 5th inst., Asahel Porter, Jr., formerly of East Hartford, aged 29.

In New Britain, on the 5th inst., Miss Rachel Wells, aged 58, late of Westfield, (Newington Society.)

In Clinton, on the 2d inst., Mr. William Lane, aged 27. Died on the evening of the 3d inst., Mrs. Ruth Rogers, relict of Gordon Rogers, of Deep River.

She was born Dec. 4, 1759, in the town of Waterford, N. London County, consequently for more than 85 years she has been a dweller in this vale of tears. In the 16th year of her age, she professed to be called of God into the fellowship and kingdom of His Son, Jesus Christ: and by a life and conversation well ordered, and a death full of peace and hope she has rendered her calling and election certain, to all her acquaintance. The feeling and language of her soul was—

"I am a Pilgrim, and I'm a stranger,
I can tarry but a night."

This aged Pilgrim calmly fell asleep, surrounded by her children, and children's children, even of the third generation. May like precious faith, and the sweet assurance of pardon and heaven be theirs.

At Ots, Mass., on the 27th of Oct. last, Dea. Oliver Judd, in the 84th year of his age, died. The subject of this memoir early embraced the religion of Christ, and united with the second Baptist Church in Sandfield, and was elected their Deacon, and in that capacity he faithfully, and to general acceptance, officiated in the church 43 years. As a man he was amiable in his deportment, just in his dealings, and universally esteemed; as a husband and father he was affectionate and kind, maintaining a happy influence in the family circle; as a Christian he was pious and evangelical, at all times devoting the cause of Christ, and by his prayers, his exhortations, and pious example, he recommended the Saviour to all around him. He has left his wife with whom he had lived 63 years, and seventy descendants consisting of five generations to mourn his loss.

"Blessed are the dead who die in the Lord."—*Com.*

Receipts for the week ending Jan. 23.

C. A. Brown, 1.75; E. H. Bowers, 1.75; J. C. Eldridge, 2.00; W. H. Pollard, 2.00; W. Upson, 1.75; (Gama.)
Fuller, A. Austin, Ezekiah Spencer, J. Rice, paid to end of Feb. 7; C. Ray, 5.00; Geo. Gay, 1.75; Timothy Gilbert, by the Moderator, 1 Br. Hubbard. An Essay Robinson, 5.00; D. P. Tucker, 7.00; L. Hamilton, 3.50; J. Hall, 7.00; B. Ambler, 4.00; Z. Curtis, 4.00; D. P. Abbott, 2.00; W. Selick, 2.00; T. Ambler, 2.00; P. Vail, 2.00; W. F. Olmsted, 2.00; L. S. Benedict, 2.00; N. Seeley, 2.00.

NOTICE.—The Ministers and Brethren's Conference of Litchfield and Berkshire Counties will be held with the Baptist Church in Mechanicville, (Sandfield,) on Tuesday, the 4th day of Feb. next, at 1 o'clock, P. M. Subjects for the meeting: What was the Apostolic System of Church Building, and is the same binding on us? Dr. Atwell. What were the prevailing errors of the Church during the 18th Century? Dr. Higby. What were the errors embraced by the Methodists? Dr. Hubbard. An Essay on the Tree of Life, Br. Miller. Exposition of Romans 8, 20, Br. Doty. Br. Miller to preach—Dr. Doty his alternate. Br. Atwell to preach a missionary discourse.

Torrington, Jan. 13th 1845 T. BENEDICT, Clerk.

Notice.

A meeting of the First Baptist Society will be held on Thursday evening, the 23rd inst., in the Lecture Room, at 8 o'clock, P. M. N. C. CLARK, Secretary.

Notice.—The quarterly examination, for the Winter Term, of the Connecticut Literary Institution will take place on Monday and Tuesday, the 10th and 11th of Feb. next, commencing on Monday, 10 o'clock, P. M.—on Tuesday, at 9 o'clock, A. M. At the last annual meeting of the Board of Trustees, the following named gentlemen were elected the Examining Committee, for the next three years—viz:—Rev. R. R. Raymond, Rev. W. G. Howard, Rev. T. C. Teasdale, Rev. H. Miller, Rev. E. Cushman, Rev. D. Ives, Rev. G. Robinson, Rev. J. G. Warren, Rev. H. Richards, Rev. W. L. Brown, Rev. R. F. Ellis, Rev. J. Swan, Rev. M. G. Clark.

Suffield Jan. 13th, 1845.

Notice.—The next meeting of the Ministerial Conference connected with the Ashford Baptist Association will take place on Monday, the 10th of Feb. next, at 10 o'clock, P. M.—on Tuesday, at 9 o'clock, A. M. Mansfield, Jan. 12, 1845. D. B. CUNNEY, Secy.

Notice.

All persons indebted to the subscribers, either by book account or Note, are requested to settle previous to the 25th of this month, or their account will be left in the hands of an attorney for collection.

Jan. 17. DELLIBER & BLISS.

Money Lost.

LOST in Hartford, on Tuesday, January 14, twenty-five dollars, all in five dollar bills, loose or folded together. The bills were new, and of the Hartford, or Farmers and Mechanics Bank, not recollected which. The finder will be liberally rewarded on leaving the money at Robins & Smith's bookstore, Hartford, or with Rev. Wm. Paterson, Southington.

Jan. 24. 46

Silver Spoons.

A superior quality of Silver Spoons may be found at No. 4 State street, pure as dollars, and made for durability. Persons wishing for Silver Spoons are invited to call and see ours. They are what they are recommended to be, and will be sold as low as a superior article can be.

WM. ROGERS & CO.

MASON GROSS,

DEALER IN

WOOL SKINS AND WOOL.

The highest price paid for Wool Skins, at No. 87 Main street,

Near the Stone Bridge, over the store of E. Shepard & Sons, HARTFORD, CONN.

Jan. 17. 45f.

Watch Repairing.

Watches carefully repaired by skillful workmen, at short notice, and warranted to give satisfaction.

Jan. 2. WM. ROGERS & CO'S 3-43.

Gold and Silver Watches.

The subscribers have, within a few days, returned from New York with a fine assortment of Gold and Silver Watches. They have more than 40 Gold and 80 Silver Watches, making much the largest assortment in this city. Selected by a practical watch-maker, for time-keepers, they will be sold cheap. All who wish to purchase will find it for their interest to examine our stock before they purchase.

WM. ROGERS & CO.

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Only \$2 per Annum!

PROPOSED CONTENTS OF NO. I.

1. A Baptized Scene, (copperplate), copied from a beautifully executed picture, by George Baxter, of London, representing the Ordinance of Baptism as administered by Baptist Missionaries, to 135 persons, near Brown Bay, Jamaica, in 1842. With an account of the Mission to that Island.

2. Localities of a Baptist Typographic Establishment, representing the old and dilapidated cabin, where was commenced the publication of the "Baptist Literary," the romantic mountain scenery adjacent, and our subsequent position in the village of Franksville, with a street view of that pleasant and thriving village. Copperplate. This picture is furnished at the expense of Hon. Zadock Pratt.

3. Portrait of JOHN BRYAN, (copperplate), with a sketch of his Life.

4. Banyan's Localities—his Residence, Meeting House, &c., a fine woodcut engraving.

5. A Fac-simile of Banyan's handwriting, engraved on wood.

6. The meeting house of the First Baptist church, New York, (a superior wood engraving), with a Historical sketch of the church.

7. An Interior View of the Rooms of the American Bible Mission, and the American and Foreign Bible Societies, (wood engraving), with some account of the Origin

Poetry.

Dwelling with Christ.

The following lines were written on the tenth of March, 1890, by the late David Bethune, after hearing the late Dr. Remy's sermon from Philippians i. 25, "Having a desire to depart and be with Christ, which is far better."—*New York Messenger.*

To be with Christ! Oh hope divine!
Where radiant souls in glory shine,
And robes of truth and righteousness,
Adorn them with a heavenly dress.

To be with Christ! to see the blaze
Of glory sparkling in his rays;
His human nature is a veil
That cannot deity conceal.

To be with Christ! amazing grace!
To see my heavenly Father's face,
Array'd for me in blissful smiles—
The purchase of my Saviour's toils.

To be with Christ! with power to see
Heaven's holy, high Deity—
The fulness of the Godhead shine
In Jesus' person all divine.

To be with Christ! and feel my soul
Receive the Spirit's full control!
Thus holy, blissful, strengthened, free,
To serve my God eternally.

To be with Christ! to see his cross,
And think on all his pain and loss,
When suffering in a world of woe,
That I might to his glory go.

To be with Christ! to look, to gaze,
To speak his love, to sing his praise;
To sweep the harp through all its strings,
In honor of the King of Kings.

To be with Christ! enthroned above,
To look into his heart of love;
Oh! that a depth we never can see,
The glorious, blissful mystery.

To be with Christ! O let me go!
What should detain me here below?
'Tis better far for me to fly,
And be with Christ in worlds on high.

The Voice of God.

BY MRS. HEMANS.

"I heard thy voice in the garden, and I was afraid."
Amidst the thrilling leaves Thy voice
At evening's fall drew near;
Father! and did not man rejoice
That blessed sound to hear?

Did not his heart within him burn,
Touched by the solemn tone?
Not so! for, never to return,
In purity was gone.

Therefore, amidst holy stream and bowers,
His spirit shook with dread,
And call'd the cedars in that hour
To veil his conscious head.

Ah! in each wind, each fountain's flow,
Each whisper of the shade,
Grant me, my God! thy voice to know,
And not to be afraid.

To the Rev. Richard Fuller, D. D.

LETTER IV.

MR. DEAR BROTHER:—In my last two letters I have attempted to show what I mean when I assert that slavery is a moral evil. I have wished to make it clear that slavery, or the holding of men in bondage, and obliging them to labor for our benefit, without their contract or consent, is always and every where, or as you well express it, *semper et ubique*, a moral wrong, a violation of the obligations under which we are created to our fellow-men, and a transgression of the law of our Creator. *Thou shalt love thy neighbor as thyself*; that, however, while this is true, it is also true that the guilt of any individual doing this wrong may be modified by his means of obtaining a knowledge of his duty, and also by the laws of the community of which he may chance to be a member.

The objection to this view of the subject is founded on the precept and example of the Old and New Testaments. With pleasure I proceed to consider the argument on this part of the question. Believing as we both do that the Bible is a perfect rule of duty, if we can ascertain what it teaches, we may reasonably hope that our opinions may yet coincide. In this letter I propose to examine the argument derived from the Old Testament alone.

Your view, I think, may be briefly expressed as follows: Slavery was sanctioned in the Old Testament; and since the Old Testament is a revelation from God, and since He would not sanction any thing morally evil, therefore slavery is not a moral evil.

Before, however, I proceed to consider this argument, permit me to remark, that I do not perceive in the views which I have expressed any thing at variance with the teachings of the Old Testament. I will briefly explain my opinions on the subject.

I grant, at once, that the Hebrews held slaves from the time of the conquest of Canaan, and that Abraham and the patriarchs had held them many centuries before. I grant also that Moses enacted laws with special reference to that relation. Of the nature of these laws it may be convenient to speak, shortly. I wonder that any one should have had the hardihood to deny so plain a matter of record. I should almost as soon deny the delivery of the ten commandments to Moses.

Granting all this, I do not see that it contradicts what I have said. I believe slavery then, as now, to have been wrong, a violation of our obligations to man, and at variance with the moral laws of God. But I believe that God did not see fit to reveal his will on this subject, nor indeed on many others, to the ancient Hebrews. He made known to them just as much of his moral law as he chose, and the law on this subject belonged to the part which he did not choose to make known. Hence, although they did what was in itself wrong, yet, God not having made known to them his will, they were not guilty.

But more than this. God saw fit to institute peculiar relations between the Hebrews and the inhabitants of Canaan,—relations such as he has never instituted between any other portions of the human family. When the iniquity of the Canaanites was full, God gave them and their lands and possessions, by special revelation, to the Hebrews. The Hebrews were authorized by a divine commission to invade their territory, to take possession of their houses and fields, and slay

without mercy the inhabitants. The limitation and extent of this grant were definitely marked out. They were however directed to pause before the work of destruction was fully completed, lest the land, being deserted of its inhabitants, should be overrun by beasts of prey. Still, the people within these limits remained under the primitive curse. The Hebrews were authorized to destroy them, and seize upon their land whenever they needed it. The authority to take them as slaves seems to me to be a part of this original, peculiar, and, I may perhaps say, anomalous grant.

But this grant was made to one people, and to one people only, the Hebrews. It had respect to one people only, the Hebrews. It can be of force at no other time, and to no other people. If the Jews were now to return to Palestine, the Old Testament would furnish no warrant by which they would be authorized, were it in their power, to devote to destruction or to enslave the Druses or Maronites of Mount Lebanon, the Arabs of Damascus, or the Turks of Acre. Much less does it authorize American citizens, residing in Palestine, to do the same thing; and much less does it authorize American citizens here at home to destroy, or to enslave, or to hold in slavery, the people of another continent. To the Jews it would have been unlawful except by the special direction of Jehovah. To us and to all men it is unlawful to do the same thing, unless we can show the same special direction. These seem to me to be the general principles which we always apply when reasoning concerning the revelation made by the Most High to the Hebrew commonwealth. They comprehend the case of slavery; and by them is the bearing upon us of the permission in question to be determined.

The view which you take of the case, however, differs materially from this. I will now proceed to examine it. It may be stated briefly thus: Slavery was sanctioned by revelation among the Hebrews; it is therefore sanctioned to us.

Let us reduce this argument to a syllogism, and it will be expressed thus:

1. Whatever God sanctioned among the Hebrews he sanctions for all men and at all times.

2. God sanctioned slavery among the Hebrews. Therefore,

3. God sanctions slavery for all men and at all times.

I believe that in these words I express the argument correctly. If I do not, it is solely because I do not know how to state it more exactly.

Let us, then, in the first place, examine the major premiss. *Whatever God sanctioned among the Hebrews, he sanctions for all men and at all times.*

Now this proposition surely is not self-evident. If it be true, it must be provable by reason, or by revelation. Can it be proved by reason? The only argument by which it could be supported is,

1. Whatever God sanctions to any men at any time he sanctions to all men at all times.

2. The Hebrews are men. Therefore,

3. Whatever he sanctioned to the Hebrews he sanctioned to all men at all times.

Now I think that the major premiss of this syllogism is wholly untenable. It appears to me to be diametrically at variance with the whole theory of the divine dispensation. Every one, I think, knows that God has seen fit to enlighten our race progressively; and that he has enlightened different portions in different degrees. He has first given us the light of nature. Millions at the present day have no other light. We know from revelation that by the truth alone which this light reveals, will be judged.—They will therefore be held guilty for the transgression of no more than this light has discovered to them. The rest of their transgression of moral law will not be laid to their account. Thus in this sense of the word, these transgressions are sanctioned to them. But I ask, are they sanctioned to us? Could we who have the light of the gospel go back to the morality of Socrates, Plato, Aristotle or Confucius, for the reason that what the light of nature allowed to them is allowable in us? Yet I see not but this proposition would lead us to precisely this conclusion.

The same principle applies to the other gradual revelations of moral light which God has at different periods made to mankind. He increased the light of the patriarchs by direct communication of a small part of his will. A large part of that will, however, he saw fit to withhold. The violations of this latter part he did not forbid, but on the contrary he allowed them to remain unchecked, that is, in this sense he sanctioned them. But could any of us, in the fear of God, go back to the patriarchal dispensation, and take for our moral rule the revelation, and only the revelation, made to the patriarchs?

So of the Mosaic dispensation. By this revelation the light was more fully discovered, but still much of it was withheld. We cannot plead in this case, more than in the other, that what was permitted without rebuke in a darker age is permitted to us to whom greater light has been given. I suppose, therefore, that directly the reverse of the proposition in question is true; that God reveals his will in different degrees, at different times, and to different people at the same time; that he holds them accountable for precisely as much light as he has given them; that he allows without rebuke those actions on the moral character of which that light has not shined, and, in this sense, he sanctions them; but that this allowance can never be pleaded in behalf of those who enjoy a more perfect revelation, that is, on whom a better light has shined.

But suppose we take the strongest meaning of the word *sanction*,—that of *approve or commend*—the proposition will not be, I think, more tenable, as I have before said. God commanded the Hebrews to destroy the Canaanites. He commanded Saul to destroy the Amalekites, etc. But were these commands to all men and at all times? It is therefore, I think, manifest, that this proposition, on which the argument from reason must rest, is, in every sense of the word *sanction*, without foundation.

I hope, my dear brother, you will excuse this use of formal syllogisms in a familiar letter. It is not done for the sake of formality or with the design of appearing precise and logical. I have adopted this mode of discussion simply because I thought that thus I could present the points at issue with greater distinctness than seemed possible in any other mode.

But can the proposition, 'whatever was sanc-

tioned to the Hebrews is sanctioned to all men at all times,' be proved from revelation? It seems to me that precisely the reverse is the fact. To arrive at the truth in this case it is only necessary to inquire whether there were any acts sanctioned to the Hebrews by Moses which were not sanctioned to all men.

Take for instance the whole Mosaic code of civil law; its severe enactments, its very frequent capital punishments, its cities of refuge, its tenure of real estate. Could any legislator at the present day enact similar laws, and justly plead as a sufficient reason that God had sanctioned, nay enacted, such laws for the Jews? Would this be a sufficient reason for abolishing the trial by jury in a case of accidental homicide, (as for instance when the head of an axe slipped from the helve and wounded a man to death) and enacting that the next akin might slay an innocent person if he found him out of a city of refuge? I think every one must immediately perceive that this law was a humane limitation to the spirit of oriental vindictiveness, but that it would be very wrong to put it in practice at the present day.

But we are not left to our own reasonings on this subject. We know full well that polygamy and divorce are wrong, that they violate the obligations established by God between the sexes, and are transgressions of his positive law. On this subject I presume we can have no difference of opinion. Yet these sins were not forbidden by Moses. Nay more, laws were enacted by the Hebrew legislator in respect to both of these practices. When a man was already united to one wife, and chose to take another, the manner in which the first wife should be treated was prescribed. The right of the first-born was in such a case defined. When, again, a Hebrew wished to divorce a wife the manner in which this should be done was a matter of positive enactment. The discussion of our Saviour with the Jews on this subject is given us in Matt. 19: 3-9. I will quote the whole passage. 'The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read that at the beginning, when the Creator made man, he formed a male and a female, and said, For this cause a man shall leave father and mother and adhere to his wife, and they two shall be one flesh. Wherefore they are no longer two, but one flesh. What therefore God hath joined, let not man separate. They replied, Why then did Moses command to give her a writing of divorcement and dismiss her? He answered, Moses indeed, because of your untractable disposition, permitted you to divorce your wives, but it was not so from the beginning. Therefore I say unto you, who-soever divorceth his wife except for whoredom, and marrieth another, committeth adultery.' &c. You perceive I have used the translation of Dr. Campbell, who seems to have understood the scope of the argument better than the authors of our version.

Now concerning this decision of our Lord, several things are to be remarked.

1. Our Lord authoritatively lays down the law of marriage, defining it to be an exclusive engagement between two parties for life.

2. He not only does this, but he declares that this doctrine was taught from the creation, quoting Genesis 2: 24, in confirmation of his assertion.

3. Notwithstanding this, Moses had sanctioned divorce, that is, he had not forbidden it, and had enacted laws for the regulation of it.

4. And moreover, the reason of this is given; it was because of the hardness of their hearts; or their untractable disposition.

Here then is an institution sanctioned, that is, permitted and made a subject of legislation, which is wrong in itself, and therefore forbidden by our Saviour to them and to all men. Nay, it had been thus sanctioned, although a prior revelation had disapproved it. It is therefore clear, that a practice may have been sanctioned to the Hebrews, which is not sanctioned to all men at all times, nay, which before and after a particular period was not sanctioned to the Hebrews themselves. I think therefore that the teaching of the Scriptures is diametrically at variance with the proposition on which the whole argument from the Old Testament is founded.

I will, in passing, add a single remark respecting the manner in which the inspired legislator of the Hebrews dealt with this subject. Polygamy and divorce at this time were universally practised among the Jews, and indeed among all other oriental nations. Moses did not at once directly forbid these wrongs. He only permitted them and modified some of their worst features. He however did not leave the subject here. He inculcated such principles as would, by appealing to their reason and conscience, gradually abolish these abuses. And the result took place as he had intended. Hence we observe that the prophets rebuked their countrymen for the practice of these very wrongs,—wrong *permitted*, or (in the manner which we have explained) sanctioned by Moses, and they denounced the wrath of God in consequence of them. A most touching expostulation on this subject is found in Malachi 2: 13-16. 'And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good-will at your hand. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith, that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.' It was in consequence of these very fundamental truths inculcated by Moses, truths diametrically opposed to polygamy and divorce, that these evils had to a great degree ceased, as you have remarked, at the time of the coming of Christ.

But to return. Suppose this proposition, that whatever was sanctioned to the Hebrews is sanctioned to all men at all times, be granted, I do not see in what manner it could justify slavery in the United States. It is, I presume, conceded, that

a permission of this kind is to be understood according to the utmost strictness of application.—If slavery be justified by the law of Moses, it is, of course, only justified in the manner and with the restrictions under which it was placed by that law. Let us look at some of the provisions respecting it, which Moses established.

1. A distinction was made between their brethren and the Canaanites. The former could be held in slavery only for six years, but strangers might be held for life.

2. The slaves of the stranger were circumcised and admitted to the ordinary privileges of the Hebrew church and commonwealth.

3. If a master in any manner maimed such a servant, even to the breaking of a tooth, he was obliged to manumit him.

4. The Hebrews were positively forbidden to deliver up a slave who had escaped from his master, but were commanded to allow him to dwell in the place which he chose, in any of the gates where it liked him best. Deut. 23: 15, 16. It is not necessary that I attempt to contrast these laws with the laws of the Southern States, respecting slavery. Every one must, I think, perceive the unreasonableness of pleading the Jewish laws as authority for an institution so entirely dissimilar, and so forgetful of the limitations by which that practice was originally guarded. If it be said that the Jewish commonwealth was so peculiar that it is impossible for us to conform ourselves to their laws in this respect, I think establishes the very point in dispute; namely, that the Jewish law was made exclusively for that people, and can be pleaded in justification by no other people whatever.

And again, this last precept, I think clearly shows that Moses intended to abolish slavery.—How could slavery long continue in a country where every one was forbidden to deliver up a fugitive slave? How different would be the condition of slaves, and how soon would slavery itself cease, were this the law of compulsory bondage among us!

I have already been so long detained upon the first proposition of the argument derived from the Old Testament, that I have room for but few words to devote to the second. The remarks above will however render extended discussion unnecessary. The second proposition is as follows: 'God sanctioned slavery among the Hebrews.'

If by the word *sanctioned* it is meant that God in any manner testified his approbation of slavery, I am obliged to say, that the evidence of such sanction no where exists, to my knowledge, in the Old Testament. Precisely as in the case of divorce, the institution was permitted and regulated; absolutely nothing more. In the meantime principles were inculcated, and laws were enacted, which must naturally, in the end, undermine and overthrow it. Slavery, so far as I can perceive, is no more sanctioned in the Old Testament than polygamy and divorce, and these institutions were, in precisely the same manner as slavery, tolerated and regulated, while they were, both before and afterwards, declared to be totally at variance with the whole will of God. From the fact of toleration and regulation of these practices, therefore, we can no more infer the approbation of God in the one case than in the other.

The passage from Leviticus 25: 44-46, is not, that I can see, at all at variance with the view which I have taken on this subject. 'Both thy bond-men, and thy bond-maids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bond-men and bond-maids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possessions. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bond-men forever: but over your brethren the children of Israel, ye shall not rule one over another with rigor.' If any one will take the trouble to turn to the chapter and read from the beginning, he will perceive that its general intention is to inculcate the duty of kindness to their Jewish brethren as distinguished from the heathen. The verses above quoted are a particular exemplification of a general law. They really say no more than that the Hebrews might hold slaves for life of the Canaanites, but not of the Hebrews. I know that the word *shall* is used when speaking of this subject, but it is clearly used as prophetic and not as mandatory; it tells what *would* or what *might* be, and not what *should* or *must* be. No one can for a moment confound this use of it with the use in the ten commandments; nor can any one suppose it to render it obligatory on the Hebrews to hold slaves, either of their own brethren or of strangers. As this is the strongest passage in the Old Testament in favor of the view which we are examining, I do not know that it is necessary to extend this part of the discussion any farther.

Let us now review the ground which we have passed over. I have supposed that the argument by which slavery is justified from the Old Testament is properly expressed by the following syllogism.

1. Whatever God sanctioned among the Hebrews he sanctioned for all men and at all times.

2. God sanctioned slavery among the Hebrews. Therefore,

3. God sanctioned slavery among all men and at all times.

I suppose myself to have shown that the first of these propositions is at variance with reason and the Scriptures, whether the word *sanction* mean *tolerate or enact*; that the second proposition is untrue, if the word *sanction* mean any thing more than *tolerate*; and as with this meaning it can at the present day afford no justification of slavery, therefore the conclusion that God in the Old Testament sanctions slavery to all men, that is, to us, is without foundation.

I merely use this technical formality, as I have said before, because I wish to expose my views in the clearest light, so that if I err, I may the more easily be corrected. There is no one, my dear brother, who is more capable of detecting my error, if it exist, than yourself; and there is no man living before whom I would more willingly stand corrected.

I am, my dear brother, yours with every sentiment of Christian affection,

THE AUTHOR OF THE MORAL SCIENCE.

THREE MASTERS.—There are none like Luther's three masters—Prayer—Temptation—Me-

itation. Temptation stirs up holy meditation; meditation prepares to prayer: and prayer makes profit of temptation, and fetcheth all divine knowledge from heaven. Of others I may learn the theory of divinity; of these only the practice. Other masters teach me by rote, to speak, to write, of heavenly things; these alone, with feeling and understanding.—*Bishop Hall.*

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OF THE
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VOLUME I.

EDITED BY MRS. ELIZA C. ALLEN.

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